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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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THE SERMON ON THE MOUNT.

PARAPHRASED BY PROFESSOR THOLUCK, OF
HALLE.

Our Saviour having spent the night in solitude
upon the mount near Capernaum, and the mul-
titude having again assembled around him at the
early dawn, he calls forth the twelve, descends
along with them to a more level place, takes
his seat, forms them into a narrow circle around
him, and directing his eyes chiefly to them,
but partly also to the larger crowd, he begins to
speak.

In order fully to realize the impression of the
discourse, we must remember that the scenery
around was of the most charming description,
resembling the environs of the lake of Geneva.
Before him lay the sea of Galilee, encircled by
the finest landscapes and fruitful heights—on the
north, the snow-clad Hermon—and on the west,
the woody Carmel. Add to this, the cloudless
sky of the south, and the solemn silence of the
early dawn.

MATTHEW, CHAPTER V.

Blessed, he began, are they who feel that they
are poor inwardly; for theirs is the kingdom of
heaven. Blessed are they that, under a sense
of their poverty, mourn; for they shall be com-
forted. Blessed are they who, conscious of their
poverty and distress, are meek and humble;
claiming nothing—they shall inherit the earth.
Blessed are they, the hunger and thirst of whose
souls is after righteousness, for they shall be sa-
tiated. Blessed are they whom the attainment
of righteousness has filled with compassion to-
wards their brethren: for they shall, in their
turn, meet with compassion. Blessed are they
whose heart has become a pure mirror; for
therein shall the divine Being reflect his im-
age. Blessed are they who diffuse around them,
in the world the peace which they carry
within their own breasts; for they shall be
extolled as the children of God, the God of
peace.

The world, to be sure, will, for righteousness' sake,
but blessed are they that, for righteousness' sake,
are persecuted upon the earth; they have a home
in the kingdom of heaven. Yea, blessed are ye,
when men shall revile you to your face in words,
and by deeds persecute you, and falsely speak
ill of you behind your back, provided that the
cause is your union with me. On these occasions
rejoice, ye, exult aloud! The reward destined
for you in heaven is great: you thereby join the
ranks of those messengers of God, who have gone
before you. Let not such treatment drive you
into solitude, your vocation is too important.—
What salt is as a seasoning to food, a corrective
of its insipidity, and putrefaction, what salt is as
a seasoning to a sacrifice for God, that are ye to the
world, otherwise the prey of mortal corruption.
Woe the salt itself to lose its savor, wherewith
could it be salted? No longer good for anything,
it would have to be cast out from the household,
and trodden under foot of men. And so should
you also, excluded from God's church, become
objects of contempt. What the light of the sun
is to this terrestrial world, viz: the medium of
all perception, that are ye to the world spiritual.
So exalted is your position, that you must
needs draw upon you the eyes of mankind;
for you are a city situated upon a hill. Having
once lighted a candle, the master of the house
does not cover it with a bushel, he puts it upon
a candlestick, so that it gives light to the whole
family. Now, in the same way ought the light
imparted to you to shine before all, that your
good works may be seen, and that glory may be
given to your Father in heaven, who, from the
fountain of light, in himself, has imparted the
light unto you.

Do not suppose the purpose of my coming to
have been to abrogate the law and the prophe-
cies: I have not come to abrogate, but on a far
nobler enterprise, to fulfil and realize. For I
solemnly assure you, that till the period when the
course of the world shall terminate and the hea-
ven and the earth itself shall assume a new form,
not even the most minute particular of the law
shall perish in an outward way, without the spiri-
tual fulfilment thereof having succeeded into its
place. Whosoever, therefore, declares the least
of these commandments to be invalid and teach-
es man so, that man shall be accounted little
in the kingdom of heaven. But whosoever,
conformably to the end and aim of the law, which
is but a prefiguration of spiritual blessings,
fulfills all in a spiritual way, shall be reckoned
great in the kingdom of heaven. Hitherto you
have never heard of any other fulfilment of the
law, than that of the Scribes and Pharisees,
but the man whose righteousness does not
exceed theirs, shall not enter into the kingdom of
heaven.

What I mean by this higher fulfilment of the
law, I shall explain. When listening to the
reading of the law, you have heard that it was
said to the ancient race, *Thou shalt not kill*; and
*whosoever shall kill shall be amenable to the under
court*. You have supposed that the transgression
of this command begins with the hand being
put forth to slay; but I will disclose to you its
deeper import. Whosoever is even inwardly an-
gry at his brother (without a cause), is liable to
capital punishment by the under court; and

whosoever, giving vent to passion, says to his
brother, *Thou simpleton*, is liable to be stoned
to death by the Sanhedrim. But whosoever, with
still stronger passion, says to him, *Godless man*,
is liable to be burned to death in the vale of Ge-
henna. Such is the standard by which God shall
one day judge the transgression of that command-
ment! If, then, thou hast violated it, and hast
brought thy victim to the altar, and there, on the
spot where thou supplicatest the pardon of sin,
rememberest that thy brother hath aught against
thee, this do, interrupt the service, all-sacred
though it be. Let the victim wait, go first of all
and seek to be reconciled to thy brother, and then
come and offer it, for then only is thy gift accept-
able to God. Agree quickly with thine adver-
sary, whilst thou art yet on the way to the court
with him; otherwise he may deliver thee up to the
judge, and the judge to the officer, and thou may-
est be cast into prison. I tell thee, thou shalt not
get out thence until thou hast discharged thy debt
to the last farthing.

Ye have heard it was commanded, *Thou shalt
not commit adultery*; and this too, you understand
of nothing but the finished act of adultery. But
I say unto you, the commandment is transgressed
in many other ways besides. He who yields to
lust so far as but to look upon a woman with in-
tention to gratify his desire, has already in mind
committed adultery with her. Thus easy it is to
fall into sin. But if what you best love give oc-
casion for you to do so, sacrifice at once; better
is it for you to lose the dearest of all you pos-
sess, than that your whole man should go to per-
dition.

It has been declared, *Whosoever shall put
away his wife, let him give her a writing of di-
vorcement*. Even in this respect ye transgress
the law which forbids adultery. For I say unto
you, that whosoever shall put away his wife,
save on the ground of fornication, thereby au-
thorizing her to marry again, causeth her to
commit adultery, and whosoever marryeth a wo-
man divorced doth commit adultery. So sacred,
according to its original institution, at the crea-
tion, (Matt. xix.) is marriage to be reckoned,
that, except when dissolved de facto by adul-
tery, nothing but death can separate the par-
ties.

Again ye have heard that it was said to the
ancient race, *Thou shalt not swear thyself but
shall perform unto the Lord thine oaths*. When
ye have fulfilled that, ye think ye have done
enough for the honor of God, although things
without number, ye thoughtlessly use the name of
God in true asseverations. But I enjoin upon you
a far higher sort of veneration for the Lord
your God. Not merely must you, from rever-
ence towards him not swear falsely, but not swear
in any way. I allude to those oaths which, in
common life, ye are accustomed to swear by the
creatures, *lest you thereby sin against God*, when
the creatures possess, and on whose account ye
invoke them in your oaths, is derived from him.
Accordingly, you must not swear by heaven, for
therein is God enthroned, not by the earth for it
is his footstool; not by Jerusalem, for the Great
King has declared it to be his dwelling place,
nay, not even by your head for so much does it
belong to him, that thou canst not make one hair
white or black. Let your discourse consist in
simple affirmation, with ye, or no; for whatso-
ever is superadded to that, belongs to the kingdom
of Satan.

Ye have heard that it hath been said, *An
eye for an eye, and a tooth for a tooth*; and this
commandment which Moses delivered for the
magistracy, you make the rule of your inter-
course with your brethren; and when you have
restrained the passion of revenge to the point of
not retaliating more evil than you have suffered,
ye think ye have fulfilled the law of God; but
I say unto you, *So far ought you to restrain
your passion, as not even to resist evil*. Much
more, whosoever smiteth thee on the right cheek,
turn to him the other also. Whosoever begins a
law-suit with thee, in order to get possession of
thy coat, let him have thy cloak also. Whoso-
ever assesses thee in a mile, go with him two. Give
to him that asketh thee, and from him that would
borrow of thee turn not away. So totally ought
ye to master your revenge.

Connected with this ye have also heard that
it hath been said, *Thou shalt love thy neighbor,
and hate thine enemy*; but I say unto you, so
far must ye rule your hatred as rather to love
your enemies; if they curse you, bless them; if
they show their hatred to you, do them good;
and in case you cannot reach them with your
deeds, pray for them who injure and persecute
you. In this way ye will show yourselves to be
the children of your heavenly Father—for he
does good to the wicked and unrighteous, making
the beams of his genial sun to rise even on them,
and even on them sending the rain from heaven.
If ye love them which love you, what is your re-
ward? Is it not that virtue to be met with even
among those who, according to your estimate,
stand the lowest in the scale of morality—viz:
the publicans? And if to friends alone ye show
kindness, is that uncommon?—Do not even
the publicans the same? You, however, accord-
ing to my command, ought to take not publi-
cans and heathens as a model of your perfection;
but the perfection of your Father which is in hea-
ven.

WHAT SHALL I THINK ABOUT.

By the Rev. OLIVER HEYWOOD, B. A., a Puritan
writer of the seventeenth century.

The mind is ever active; the thoughts must
be occupied either with good or evil. "How
long shall vain thoughts lodge within thee?" To
prevent the recurrence of "vain thoughts," and to
furnish the mind with materials for good and
profitable thinking, the following subjects of
meditation are extracted from the treatise entitled
"Heart-Treasure."

1. When you awake in the morning, think thus:
The great Jehovah can and will as easily raise
our mortal bodies, at the general resurrection, as

my frail body now. This sleep is the image of
death. Death is but a sleep; the grave my bed;
the resurrection the morning. O that when I
awake I may be still with God; and then at my
last awaking I shall be satisfied with his like-
ness, and the upright shall have dominion in that
blessed morning.

2. When you have had a good night, think:
Blessed be the Keeper of "Israel, that neither
slumbers nor sleeps;" the "Lord only makes me
dwell in safety;" even "thus he gives his beloved
sleep;" and if natural sleep be so refreshing, oh!
what is it to be received to the arms of my be-
loved Christ! What enjoyment have those souls
that walk all the day in the light of his coun-
tenance, and sleep all the night of affliction upon
the lap of his love!

3. When you are putting on your apparel,
think: How came I to the necessity of covering
my nakedness? By Adam's fall, sin ushered in
shame; shall I, then, glory in my shame, or be
proud of that for which I should be humbled?
Oh! rather let me be truly sensible of my spiri-
tual nakedness, and look after the robes of Christ's
righteousness to cover my soul's deformity, that
the shame thereof may not appear.

4. When you see the morning sky or rising
sun, then think: Truly, light is sweet, and it is a
pleasant thing for the eyes to behold this sun.—
Blessed be God who hath set up this candle, by
which poor mortals may see to walk or work;
what a dark dungeon and confused chaos would
this world be without it! But oh! the blessed
mercy we have in the light of the glorious gospel,
without which we should be in the darkness of
ignorance, and go into utter darkness.

5. When you pray in your chambers, think:
Now my Father in heaven sees me in secret;
darkness or closeness hides not from him; my
God sees the movements of my body, and the
imaginations of my heart. O for an upright
frame of spirit! O that my heart were now
seasoned for God all this day! The Searcher
of hearts will have his eye upon me whitherso-
ever I go. O that I could set the Lord in my
sight in all places, companies, and occasions!

6. When your families are together, think:
How sadly and suddenly might a breach have
been made! O that God should make this
image of death a means of life! We are alive,
that is rich mercy; we are in health, that is
more; we are called together, so will God gather
his saints together. How many of this family
shall be of this number? Lord, grant that none
under my charge may be an Ishmael or an Esau.
O that we may all meet in heaven.

7. When you are to read the word, or go to
prayer, in your families, think: "Oh! what
mercy it is that I may read this blessed book!"
Lord, open mine eyes, that I may understand the
wonders of thy word. What a glorious, what a
sublime, what a precious! On! the mercy of a throne
of grace, of a blessed Advocate! Who knows
but some may be touched now, if I pray aright!

8. When you go out of your houses to work
or travel, think: The world is full of snares and
temptation, and my heart is full of sin and treach-
ery. Little, ah! little do I know what corrup-
tions may break out or afflictions break in upon
me before my return; the least occasion of sin
may seduce me; the least accident may over-
throw me. The Lord bless and preserve my
going out and my coming in from this time and
for evermore.

9. When you are traveling by the way, think:
My life is a journey; I am in constant motion
towards eternity. Every action is another step;
heaven is my home. I can not go thither with-
out diligent exertion; Lord, let me not miss my
way, or miscarry in the end; take me by the
hand, support me by the Spirit, keep me from
fainting, give me some good provision by the
way, and bring me to the end of my faith at last,
even the salvation of my soul.

10. When you see various objects before your
eyes, deduce some holy matter therefrom, as thus:
What a vast world is this to the heavens? and
what are both earth and heaven to the immense
and infinite God? What multitudes of people
are there in this city! but, oh! what an assem-
bly shall meet at the great day! O, my soul, are
not thou, too, like yonder hard rock, or fruitless
tree, or barren mountain! Look about thee;
make something of these objects.

11. When you are discoursing with others,
think: Of every idle word I must give an account,
and in a multitude of words there wanteth not
sin. O my soul, think twice, before thou speak
one. Will this be to the glory of God and the
edification of others? Let no corrupt communi-
cation proceed from thee; say what thou wouldst
say if Jesus Christ stood by thee in his human
nature; speak here as thou must speak in hea-
ven, or wouldst be found speaking at death.

12. When you are alone, O think: I am now
in the presence of the omnipresent God; these
are precious hours that go over my head. Why
should I squander away my time and thoughts
about trifles? Oh! my soul, thou hast a noble
faculty of reflection! find work at home; busy
thyself about thy soul; thou mayest find work
enough. O that I might be never less alone than
when alone. When thou hast no creature to con-
verse with, my soul, converse with God.

13. When you eat, think: Oh! how beneficial are
the creatures to us living, and how serviceable
being dead! they accomplish the end of their
creation and appointment. Oh! my soul, sit
thou as queen-regent over thy sensual appetite!
take heed of excess; put a knife to the throat of
intemperate desires; be not brutish by a sinful
abuse; be saintlike by a sanctified use of creatures;
look up to God for a blessing, else these dead
things can not preserve life.

14. When you rise up well refreshed, think:
If the creatures be so nourishing and supporting,
what is the Creator? Oh! the sweetness of the
blessed feast of fat things in the gospel! Oh, the
delicacy of the wine in my Father's kingdom!
Why should I abuse the gifts, forget the Donor,
eat and drink, and rise up to play? Many bot-

ter than I want these refreshments. O for a
thankful heart! What a bountiful Master do I
serve! What a great house-keeper is the Lord,
who provides for so great a family in heaven and
earth.

15. When you go to public ordinances, think:
Oh, how glad am I when people say, Come, let
us go up to the house of the Lord! What a mercy
is the Sabbath, this sweet day of rest! What a
blessed thing to have the benefit of these public
places and solemn assemblies! It is a comely
sight to see people flocking to ordinances as doves
to their windows. Lord, grant that soul's may be
caught this day in the net of the gospel. O for
a prepared and profiting heart! this may be the
last day of grace.

16. When you hear a sermon, think: The
preacher comes as an ambassador from God to
me; it is God that speaks, the great Jehovah,
who can command audience and attendance, with
a word can command us into hell-torments. The
truths, Oh! my soul, thou art to hear, are words
of eternal life, and do nearly concern thy ever-
lasting peace; prepare thyself for the reception
of them, slight them not; for aught thou know-
est, life or death may depend upon this sermon;
heaven or hell is now before thee.

17. When you are to partake of the Lord's
supper, think: I am this day to sup with Christ;
and have I on my soul a wedding garment? have
I an interest in Christ, the maker and substance
of this blessed feast? Where is thy appetite, O
my soul? Dost thou rightly discern the Lord's
body? Rouse up thy faith and love, thy hope
and desire; his flesh is meat indeed, his blood is
drink indeed; his love is better than wine. Lord,
fill and satisfy my famishing soul with spiritual
repasts.

18. When you depart from public worship,
think thus: Oh! my soul, thy work is not done
when public work is over; when that is ended,
thou must now begin. Ruminant upon the word;
what hast thou got? what light to the under-
standing? what conviction to thy will? what
direction to thy affections? Oh! my soul, look to
it; thou art this night either a step near to heaven
or to hell; for this day get good, be good, do
good, or all these helps will render these inex-
cusable.

19. When you meet with, or part from, your
acquaintance, think: If it be so sweet a thing to
meet with my dear and long tried friends, how
much better it is to meet with God, my best
beloved, most loving friend; God is a friend that
is nearer than any brother or neighbor: I meet
now with friends. O that I knew how to improve
their friendship, to get good by them, or do good
to them! We must soon part. O that we may
meet in heaven at the resurrection of the just!

CONDITION OF THE JEWS.

In all parts of the earth this extraordinary peo-
ple, whose name and sufferings are in every
nation under heaven, think and feel as one man
on the great issue of their restoration—the utmost
east and the utmost west, the north and the south,
both small and large congregations, those who
have frequent intercourse with their brethren,
and those who have none, entertain alike the
same hopes and fears. Dr. Wolff heard these
sentiments from their own lips in the remotest
countries of Asia; and Buchanan asserts that
wherever he went among the Jews of India, he
found memorials of their expulsion from Judea,
and of their belief to return thither. At Jerusa-
lem they purchase, as it were, one day in the
year, of their Mussulman rulers; and being as-
sembled in the valley of Jehosaphat, bewail the
overthrow of their city and temple, and pray for
a revival of its glory. Their prayer is now as-
suming a more penitential garb; "Already,"
says Mr. McNeil, in his excellent lectures on
Jewish prophecy, "as we have heard from an
eye witness of the interesting scene, some of them
assemble on the eve of their Sabbath, under the
walls of Jerusalem, where the abomination of deso-
lation still standeth, and chant in mournful melo-
dy the lamentations of their Jeremiah, or sing
with something like a dawn of hope,

Lord, build—Lord, build—
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily.
Lord, build—Lord, build—
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily.
In haste! in haste! Even in our days,
Build Thy house speedily.

In Poland, the great focus of the Hebrew peo-
ple, the sentiment is most ripe that the time is
near at hand for the turning of their captivity;
often-times they meet together in their syna-
gogues for humiliation and fasting; and falling
on their knees, like Daniel, (6, 10,) with their
faces towards Jerusalem, offer these beautiful and
touching petitions—

"We are more sinful than any other people,
we ought to be ashamed more than any nation;
the joy of the Lord is gone from us, our hearts
are wounded. Why?—because we have sinned
against the Lord. The temple is destroyed;
there is no Shechina abiding among us; we are
despised and trodden down by all people. The
words of the prophet are fulfilled, that Israel is
burned on every side, yet he layeth it not to
heart. But now, Lord, look down from Heaven,
Thy holy habitation, and cause the Messiah, son
of David, speedily to appear, and, according to
thine own promise, sprinkle clean water upon us,
and cleanse us from all our filthiness and from all
our idols."

What a marvelous thing, that this despised and
degraded people, in their suffering and baseness,
should yet be minutely observant of the royal
supplication which fell from the lips of Solomon
in the palmy days of Jerusalem:

"If Thy people bethink themselves in the land
whither they are carried captive, and turn and
pray unto thee in the land of their captivity, say-
ing we have done amiss, we dealt wickedly—
and pray toward the land

which Thou gavest unto their fathers, and towards
the city which Thou hast chosen, and towards
the house which I have built for Thy name; then
hear Thou from the heavens, even from thy
dwelling-place, their prayer and supplication,
and maintain their cause, and forgive thy people
which have sinned against Thee." (2d Chron.
5, 37.)

Though they have seen the temple twice, and
the city six times destroyed, their confidence is
not abated, nor their faith gone; for 1800 years
the belief has sustained them without a king, a
prophet, or a priest, through insult, poverty, tor-
ture, and death; and now in the nineteenth cen-
tury, in the midst of "the march of intellect,"
what is better, in the far greater diffusion of the
written word of God both among Jews and Chris-
tians, we hear from all an harmonious assent to
the prayer that concludes every Hebrew festival,
"The year that approaches, Oh! bring us to
Jerusalem!" This belief has not been begotten
and sustained by rabbinical bigotry; for although
a fraction of the reformed Jews have excluded
from their liturgy every petition for restoration,
and even for the coming of the Messiah, yet it
prevails more strongly, if possible, among the
converts to Christianity. We have now before us
a letter from a Hebrew proselyte, dated but a
few weeks ago at Jerusalem, which the writer
was visiting for the first time; his heart overflows
with patriotism, and the remembrance of his an-
cestry; he beheld the land of his fathers, to be
hereafter his; "their's not by unholy war, nor
by stratagem, or treachery, but as the gift of
Him who is yet to be the glory of his people
Israel."

THE DEITY OF CHRIST.

"Beware, lest any man spoil you through philoso-
phy and vain deceit, after the tradition of men, after
the rudiments of the world, and not after Christ; for
in Him dwelleth all the fullness of the Godhead bad-
ily."—Col. ii. 8, 9.

The Gospel of Christ is the principal blessing
which God has granted to mankind; and all the
dispensations of Providence in former ages were
preparatory to its introduction in the fullness of
time.

Within a short period many churches were
established in various parts of the world, which
boldly professed the despised Gospel, and "glori-
ed in the cross of Christ." Of that number were
the Colossians. Christ had been preached to
them as the glorious and wonderful person in
whom it pleased the Father that all fullness
should dwell, &c. But the apostle perceived
them in danger of being subverted in their minds,
and therefore addresses them in the language of
the text, in which he represents the glory of the
Gospel, and the rich treasure of Christianity, as

1. The Deity of Christ stamps a peculiar dig-
nity and authority on the revelation of the Gos-
pel; whereas, the denial of it divests it of its chief
glory.

2. The Deity of Christ represents the love of
God, in the redemption of mankind, as worthy of
the highest admiration and praise; whereas, the
denial of it must obscure its glory.

3. The Deity of Christ lays a foundation for
an adequate atonement for sin; but if it be denied,
that important article, the principal support of
an awakened sinner's hope, must also be relin-
quished.

4. The Deity of Christ justifies the high strains
of admiration and praise in which his love is cele-
brated in the New Testament; but the denial of it
must render those strains unjustifiable, if not ab-
surd and enthusiastic.

5. The Deity of Christ puts a dignity and glo-
ry on his character as our advocate with the Fa-
ther, and assures us of the prevalence and suc-
cess of his mediation; whereas, the denial of it
must necessarily weaken our confidence and hope
in approaching the throne of grace.

6. The Deity of Christ renders our union and
fellowship with him a privilege unspeakably val-
uable and honorable; but the denial of it robs us
of our most peculiar treasure.

7. The nature of the Gospel itself, and of that
religion which it teaches and inculcates, as dis-
tinguished from the highest improvements of what
has been denominated the law and religion of na-
ture, will be most materially affected by the be-
lief or rejection of the important article of the
Deity of Christ.

8. The religion of the Gospel is a holy reli-
gion; a "doctrine according to godliness."—
Never was the honor of the law of God so clearly
manifested as by the perfect obedience and death
of Christ, the Divine Surety.

Inference.

All must admit it to be a question of the highest
importance, what sentiments we entertain of the
person of Jesus Christ; whether we ought to hon-
or him as "God manifest in the flesh," or to re-
gard him as a mere man like ourselves. If he is
no more than "a man," in paying him the honor
which is due only to the eternal God, we cannot
be vindicated from the charge of idolatry.

But if he is indeed possessed of true and real
divinity, as the Son of God, the denial of it must
be an audacious insult to his dignity, and a bold
attempt to rob Christianity of its richest trea-
sure.

LIGHT.—The term light is often used in the
Bible in a metaphorical or spiritual sense. In
this application, the term appears to include two
ideas—first, knowledge; because light makes
manifest or discloses things as they are; and
then the pleasure or joy which flows from that
knowledge. The church of God on earth, is a
place of light, when compared with the darkness
of the world; that is, it is a place of much great-
er knowledge, and more pure and elevated joy.
But heaven is a place of still greater light—of
more extended and accurate knowledge, and of
still purer joys. Christ is the source of this
two-fold light, both on earth and in heaven.

From the N. Y. Baptist Register.
LETTER FROM BR. HAGUE.

CONSTANTINOPLE, April 8, 1839.

MY DEAR BR. C.—But a few months since you were sitting with me in my parlor conversing on my intended journey. It is, as it seems, but a little while ago, and it is not easy to realize the truth, that, within that brief space, I have passed through France, Italy, and Greece, and have now sojourned ten days in this queen city of the east. I am now in a Turkish steambath, just about to bid adieu to this most splendid capital, and expect to go up the Danube to Vienna, thence to Trieste, and through Lombardy to Switzerland. As I do not wish to cross the Alps before May, I found at Naples that the facilities of travelling by steam were such that we could extend our journey much more than we had at first expected. As my companion had a touch of fever and ague at Rome, we were advised to delay crossing the Simplon for a few weeks, and hence we were more disposed to embrace the opportunity to see Constantinople.

I have called the city splendid. This remark, however, applies to scenery as beheld from the waters of the Bosphorus. On a point of land extending into the Bosphorus, separating it from the Golden Horn, Stamboul is placed. On the European side, across the Golden Horn, are Pera and Galata, and on the Asiatic side is Scutari.—Stamboul terminates in Seraglio point, and is most distinguished for beauty, most adorned with palaces, gardens, domes, and minarets. As from some lofty hill or tower one looks over this whole scene, having all its grand points within the scope of his vision, he feels that nothing on earth can surpass it in splendor. He feels that he has gazed upon the finest combinations of beauty the world can display. To enjoy it he must be favored with a bright day, and be in a genial mood of mind.—If, having taken into his memory a picture of this landscape, he could depart without walking through the streets of Constantinople, or knowing anything of its interior, he might sigh through his life for the pleasure of living in such a fairy abode. But to walk through the dirty, ill-paved streets, surrounded with shabby houses, unable to ride except at the risk of your neck, encountering at every step the hosts of dogs which the Mussulman deems so sacred, deprived of society, shut up in your chamber every evening, without a fire to warm your chilled frame, these are the rough realities which check your enthusiasm for the beautiful in nature, and throw a charm around the comforts of western civilization.

The descriptions which I have seen of Constantinople are not adapted to give one a just idea of the kind of beauty to be enjoyed here.—It is the distant view, the water scenery, the "tout ensemble," which makes a lasting impression on the mind. But while the exterior is so glorious, the interior is wretched; and I cannot but be amazed to read of the splendid dwellings, marble colonnades, and wonders of art, which I can no where find. It seems as if Calvin C. had recorded his dreams and reveries as sober facts.

On Friday I saw the Sultan. He had just returned from the Mosque, and proceeded in his carriage to the palace. He is deeply interested in the navy. He walked back and forth, looking at the vessel apparently with great delight. He has much to excite his pride as he moves along the Golden Horn, reclining in his Caique, for the assemblage of first-rate ships of war there presents a formidable aspect. Our countryman, Mr. Rhodes, naval constructor to the Sultan, showed us much attention; the more, perhaps, on his finding that he was a distant relative of A., the link being Mr. R. of Newport. Mr. Rhodes is in high favor with the Sultan. He presides like a sovereign over his own department at the arsenal.—He had nothing to do with the getting the ship out of the dock on Friday, but when the Sultan arrived and found that Mr. R. was not there, he caused him immediately to be sent for. Mr. R.'s first launch enchanted the Sultan, on which occasion he presented him with a snuff-box worth \$500.

Yesterday I preached in the missionary chapel. There are now here, Goodell, Schaffner, Holmes, and Hamlin. Dwight is visiting America. At present they are suffering a suspension of their operations by persecution. The increasing number of the evangelical party alarmed the Patriarch. Several have been banished, and the schools dispersed. They are chiefly employed in translating, printing, and circulating Bibles and Tracts. I have with me on board some of their Bibles for distribution. They are a good class of men, and appear to work well together.

In Greece I saw our missionaries, Mr. and Mrs. Pasco, at Athens, on a visit there. Dr. King told me of their expected arrival several days before they came, and I waited for them, or else I should have gone to Patras. As it was, I used the interval in visiting Napoli di Romania, Argos, Mycenae, and Corinth; and left Athens for Smyrna in the same boat which brought them from Patras. They were encouraged respecting the mission. Their house is filled from day to day by visitors seeking books and engaging in conversation. A despotic government, and a jealous hierarchy, prevent the development of the moral results of their labors among the people. Mr. P. has been sick, and is quite weak. Mr. Love has fair health.

Mr. Hill, an Episcopal Methodist, has a fine school of five hundred scholars at Athens. He takes young ladies of the best families to board with him, and to give them an accomplished education. He went to Athens at the right time to establish such an institution, for he could not do it now. He is a man of fine spirit—a noble and warm heart.

Dr. R. is about leaving Syria to settle at Constantinople. He said his object would be to conciliate the priests of the Greek church. It would not require any hard compromise of principle for him to do this; for in his view the constitution of that church is just as it ought to be. He feels that the Episcopalians have strong affinities with the Greek church, and he counts on these to do something at Constantinople. But they will avail very little. The Greek priests know no distinction between these foreign teachers. Dr. R. is a high churchman—lays stress on infant church membership, and would go for a national church. I freely told him that I could rejoice in all the good he could do to individuals. But that I felt

very little interest in any such reform as his principles would work in the Greek church. I may have an opportunity at some time to show you a conversation with him about the Episcopal church and her pretensions, as recorded in my journal. I shall not reach England till the first of June, and am happy to think that I am now on my way home.

Give my regards to Mrs. C., and believe me, as ever, your affectionate friend and brother,
WILLIAM HAGUE.

CENSORIOUSNESS WITH REGARD TO MINISTERS.

"Well, neighbor, I am heartily wearied of this everlasting dingdong upon one subject."

"What subject do you speak of?"

"Why, that on which our minister is always harping; the salvation of souls. I wonder whether he expects to convert sinners by every sermon."

"I don't know about your minister's expectations, but I know that ours gives us altogether too much doctrine."

"Ours," said a third who had just come up, "abounds in exhortation."

"And ours," joined in a fourth, "has by far too much learning. He is not satisfied with telling us the truth, but he must tell us what he learned men think about it. I am satisfied with what the Bible says, and have no desire to hear what this or that commentator believes or supposes. I only want the truth."

The company was growing numerous, as important affairs had called them together; but as the time for business had not yet arrived, it was proposed that each one should mention what he liked and what he disliked in the ministerial character, in order that all might agree in what would suit them.

It is unnecessary to detail the petty or the important objections and requisitions of this one and of that, but it was soon apparent that scarcely two would coincide in general opinions, whilst in particulars all were at variance. One wished for learning, another objected to it as confining a pastor to books and preventing his visiting. This wished for doctrine, that for exhortation; another for both; this for long prayers, that for short ones; and the same diversity prevailed with regard to sermons. An inconsiderate individual said something in an undertone about writing a discourse, but such an outcry was raised, that he thought it prudent to recall his suggestion.

Another in a bolder tone asserted, that he had no objection to notes. Many a wry face was made, but he persisted, notwithstanding a beetle-browed, self-taught philosopher muttered something about "a device of Satan, to enable priests to live in idleness." Some of the company were even descending to particulars about the voice, the look, and the manner of a good minister, when it was suggested that as they had already differed about the qualifications of the mind, 'twere of no use to add to the differences by talking of the person.

Every sober man was by this time convinced, that the only circumstance, in which all would be likely to agree, was in finding fault; and one had considerable effect in opening the eyes of the rest.

"Who of this large assemblage," he inquired, "would be likely, with ten years training, to possess the qualifications which would make him acceptable to all of us?" When he saw that they looked around in vain for the man, he added "Let us remember, that ministers are but men; and that their being called to the ministry does not make them a supernatural order of beings. It is the very fact of their being 'earthen vessels' which should dispose us, while we give the glory of their success to God alone, to sympathize with, and assist them in the arduous duties which they have to perform, rather than, by finding fault, to embarrass their operations, and impair their usefulness."

"Let us remember, besides, my friends, that without a self-devoting zeal, few, possessed of their qualifications, would enter upon their office; for you see, that while each of us, with no greater, perhaps not as great ability, has been growing rich, our pastors have all remained poor."

Whilst he was speaking, the time of business arrived, and gave relief to more than one who had begun to feel rather uncomfortable, as he compared his minister's circumstances with his own, and thought of the previous conversation.—*Baptist Advocate.*

LETTER FROM A SWEDISH SAILOR TO A MISSIONARY OF THE N. Y. CITY TRACT SOCIETY.

DEAR SIR—Well do I remember, when quite a little boy, in my native land, where spiritual darkness pervades the minds of the people, reading the Tract called "The Dairyman's Daughter." It then left an impression on my mind that has never been worn off, namely, that real religion does not consist in going to the Lord's table in the forenoon of a Sunday, and to the card table in the afternoon. Yea, and many times since then has the Spirit of God been at work at my poor heart, while reading this and other Tracts, which, however, are rather scarce in my country. But having none to care for my soul, I was left to drown convictions in the cares and pleasures of this world, till at length in a sailor's boarding-house in New York I was again called to attend to the affairs of my soul. I shall never forget my feelings when I saw a plainly-dressed gentleman, with his "face shining as it were like an angel," entering amid a set of beings, fit, only, as I thought, for the lower regions. He gave us Tracts, with a particular invitation to attend church. But did I then turn from my folly? No, no! There were heights and depths of iniquity in my heart which I had not then discovered, but which oft times have been laid open by reading these little Tracts. Often did I resolve to turn to the Lord; but "the fear of man"—the thought that my shipmates would laugh at me, prevented. Among other Tracts that I read, was that called "Joseph Archer." From this I found encouragement to hope for pardon, as well as to take up my cross before my shipmates; and bless the Lord, like him, I have been enabled to believe with the heart unto righteousness, and with the mouth to make confession unto salvation.

Since that time, many have been the happy seasons I have enjoyed, while engaged in the work of my Master distributing Tracts in foreign ports—although frequently threatened with the Calaboose prison, with being cast into the water, with being tarred and feathered. I have been hooted after; called hypocrite, scoundrel, preacher, methodist, and the like. I have had stones and dirt cast upon me, for such efforts to do good; my hat at different times knocked off my head; and at one time I received a real good beating. In all this I have been enabled to rejoice. Why? "Because the love of God has been shed abroad in my heart through the Holy Ghost given unto me." And what yet awaits me I know not, save that "all who live godly in Christ Jesus shall suffer persecution." Yea, and herein will I rejoice, "that it is given unto me not only to believe in the Lord Jesus, but also to suffer for his sake."—*N. Y. Evangelist.*

CHRISTIAN CONSOLATION.

"Through many tribulations, we must enter into the kingdom of God; and if we suffer with Christ, we shall also reign with him," (Acts xiv. 22. 2 Tim. ii. 12.) Oh! poor tribulation in respect to that kingdom! How can we be sensible of these afflictions, when we have a blessed eternity in our eye! O God, bless thou mine eye with this sight, I shall not forbear to sing in the night of death itself, much less in the twilight of all these worldly afflictions. Come, then, all ye earthly crosses, and muster up all your forces against me; here is that which is able to make me more than a conqueror over you all. Have I lost my goods, and forgone a fair estate? Had all the earth been mine, what is it to heaven! Had I been the lord of all the world, what was this to a kingdom of glory? Have I parted with a dear consort, the sweet companion of my youth, the tender nurse of my age, the partner of sorrows for these forty-eight years? She is but stepped a little before me to that happy rest which I am panting towards, and wherein I shall speedily overtake her; in the mean time, and forever, my soul is espoused to that glorious and immortal husband, from whom it shall never be parted. Am I bereaved of some of my dear children, the sweet pledges of our matrimonial love, whose heart and hopes promised me comfort in my old age? Why am I not rather thankful it hath pleased my God out of my loins to furnish heaven with some happy guest? Why do I not, instead of mourning for their loss, sing praises to God for raising them to that eternal blessedness? Am I afflicted with bodily pain and sickness? Ere long this momentary distemper shall end in an eternal rest. Am I threatened by the sword of an enemy? Suppose that man to be one of the guardians of paradise, and that sword as flaming as it is sharp—that one stroke shall let me into that place of inconceivable pleasure, and admit me to feed on the tree of life forever. Cheer up, then, O my soul, and upon the fixed apprehension of the glory to be revealed, whilst thy weak partner, my body, droops and languishes under the sad load of years and infirmities, sing thou to thy God, even in the midnight of thy sorrows, and in the deepest darkness of death itself, or praise and thank thy God, as if thy soul were glorified ones, "Blessing, honor, glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Amen. (Rev. v. 13.)—*Bp. Hall.*

A PAGAN CONVINCED OF THE ERRONEOUSNESS OF IDOLATRY.—The following conversation was held between a very affluent Chinese and Mr. Supper, a missionary to Java:

Missionary.—You believe, by the doctrines of Confucius, that there is but one God. Why then do you worship idols?

Chinese.—Yes, but God is too far above us; we dare not address ourselves to him, without the intervention of demi-gods.

"Should we not call God our common Father?"

"Yes."

"Most assuredly."

"Are you not the father of five sons?"

"Yes."

"Suppose three of your sons took it into their heads to paint images upon paper, or carve upon wood, and when they were finished, to pay them all the veneration that is due to yourself, and to put that confidence in them which is justly due to you as their father?"

"I would chastise them, and place them in a madhouse, as laboring under a fit of insanity." The idolater went home and tore all the painted images from the walls of his house, and threw them into the fire. From that time he ceased to frequent the Chinese temple.—*Missionary's Vade Mecum*, p. 59.

TO MAKE HOME HAPPY.

"Nature is industrious in adorning her dominions," and man, to whom this beauty is addressed, should feel and obey the lesson. Let him, too, be industrious in adorning his domain; in making his home, the dwelling of his wife and children, not only convenient and comfortable, but pleasant. Let him, as far as circumstances will admit, be industrious in surrounding it with pleasant objects—in decorating it, within and without, with things that tend to make it agreeable and attractive. Let industry make home the abode of neatness and order—a place which brings satisfaction to every inmate; and which, in absence, draws back the heart by the fond associations of comfort and content. Let this be done, and this sacred spot will become more surely the scene of cheerfulness and peace. Ye parents, who would have your children happy, be industrious to bring them up in the midst of a pleasant, a cheerful, and a happy home. Waste not your time in accumulating wealth for them; but plant in their minds and souls, in the way proposed, the seeds of virtue and prosperity.

"I SHOULD NOT BE MISSED."—Such was the apparently humble remark of a Christian professor, in reference to himself. But it struck upon our ear, as of very questionable propriety.—Ought a Christian so to live among men, that his death would be without loss to them, that he would not be missed? Is not every one set in his own appointed place by the great Lord of all, to fulfil his appointed work, for the defence and the support of the gospel? And should not ev-

ery one be actively engaged in the fulfilment of this work? But the remark led to a consideration of the subject thus involved in it. Is it not the fact, in regard to the very large majority of professing Christians, that they would not be missed, except so far as they go to make up a numerical calculation? What great work suffer, if they were to die? What gospel interest or scheme of benefit to man would flag, if they were out of the way? Yet this ought not to be so. Every Christian should be filling up an important measure of influence upon the generation in which he moves, to be transmitted to the generation to come after him. It ought to be known and felt by some beside himself, that he has lived in the world, with the use of the amazing privileges of the gospel, and the all-powerful means of benefit, which these privileges confer.—*Episcopal Recorder.*

A NEW ARGUMENT.—A correspondent writing from Tennessee, tells us of a preacher, who, in endeavoring to prove that the Saviour was not baptized in the River Jordan, stoutly affirmed that Jordan was the name of a wilderness, and that when the inspired historians say that Christ "was baptized of John in Jordan," the meaning is that he was baptized in a wilderness of that name!! This reminds us of the criticism of some Solomon in the West, or some where else, who had made the discovery that when John baptized the Jews in the River Jordan, he could not have immersed them, because, as they stood in the river, they were therefore partly under the water already! Akin to this is the argument which we have known to be gravely urged by a Doctor in Divinity, that, when it is said that John was baptizing in Enon because there was much water there—the water was wanted not to baptize in, but to give to the people's horses!!—*Recorder and Watchman.*

REVIVALS.

From Zion's Advocate and Eastern Baptist.

REVIVAL IN FREEPORT.

We have spent a few days in F. where an interesting revival of religion is progressing under the labors of Eld. J. Butler. We are satisfied that very many have been truly converted by the Spirit of God, and made new creatures in Christ. Many of them are heads of families; some have made professions of other sentiments than those which they now seem to admire.—Many of them are young people. The work appears to be a thorough one; and is not attended with any special "noise" or "excitement."—But it is still, solemn, and deep. True, there are some who "mock on," oppose and speak ill of the work. But the Lord is there by the special operations of his Spirit, and truly wonderful is the work. About fifty individuals have entertained a hope in the pardoning mercy of Christ, and a large accession has been made to the Baptist church. Brother Butler's labors have been most indefatigable for the last four weeks in this place, in preaching the gospel from house to house, and in the public assembly; and we rejoice in believing that they have been extensively blessed. It is gratifying to learn of this good work, are members of the Sabbath School.—*E. R. W.*

REVIVAL ON CAPE COD.—The peninsula of Cape Cod in Massachusetts, is a sand barren, but occupied with a dense population, who derive their support almost entirely from the sea. A correspondent of the Boston Recorder gives the following account of a recent revival of religion among this interesting people.—*N. Y. Observer.*

In Wellfleet, and South Wellfleet, there has been a very interesting revival. A happy influence in reference to its origin was excited by a meeting of the church in Wellfleet, held for the purpose of considering the question of sailing out of port on the Sabbath. The announcement of such a meeting for such a purpose drew a large part of the church together. Seafaring men gave their views. One weather-beaten mariner after another declared the convictions of guilt they felt, when unconverted, as they pursued their occupation on the Sabbath. One said he had completed his cargo of mackerel regardless of the Sabbath, and was homeward-bound, when the thought of God's goodness while he had been violating his holy Sabbath was overwhelming. He could never take another fish on the Sabbath. After a faithful discussion of the above named question, in the church meeting, an unanimous vote was taken against Sabbath sailing. The interest awakened by this discussion was followed by the holy Spirit's power. In both societies in Wellfleet, it is supposed there has not been less than a hundred hopeful conversions.—Thirty are heads of families. Interesting letters have been received from some of the converted young men, some of them on distant voyages, exhorting their associates at home to steadfastness in the Christian life. One young man was awakened, by reading the life of Halyburton, published, we believe, by the Massachusetts Sabbath School Society. Some very hardened and profane persons have become hopeful subjects of grace. Some perhaps in this revival have had deep convictions of their guilt, in treating the cause of Sabbath Schools with so much neglect. Humbling confessions of guilt in this respect, were made by broken hearts.

COMMUNICATIONS.

For the Christian Secretary.

CONFORMITY TO THE WORLD.—NO 1.

"Be not conformed to this world," is a precept that needs to be as oft repeated perhaps, as any one upon the page of inspiration. Conformity to the world is undoubtedly one of the easily besetting sins of Christians, and Christian churches. And were we to institute an inquiry into the causes of the low state of religion in a majority of the churches in this region, at the present time, I think we should find a worldly spirit one of the most prominent. And indeed that alone, when imbibed by Christ's professed disciples, will crush all the energies of the church, and destroy the life and power of vital godliness in their souls.

In penning a few thoughts upon the subject suggested by the caption of this article, I propose to

notice in the first place some of the ways in which Christians are in danger of becoming conformed to the world; and secondly, offer a few reasons why they should guard against such conformity.

1st. Christians are in danger of being too much conformed to the world in their dress, and personal ornaments. And here I would premise that I shall not assume the right of determining what the Christian shall, or shall not, "put on;" neither shall I attempt to prescribe any definite rules to regulate their external appearance, except such as the Bible furnishes. And were Christians to properly regard the language and spirit of the Scriptures upon this subject, though not particularly definite, I think they would be found sufficiently explicit. We could not expect to find in the Bible particular and minute directions respecting our dress, as was given Moses concerning the tabernacle, but its primary principles may be easily applied. Nor are we left without some particular directions. The admonition of the apostle in his instructions to Timothy, are undoubtedly intended for universal application; although he designates a particular sex. For it must be obvious to every one, that modesty and plainness of apparel is most becoming in the Christian, whether male or female; and that all superfluous ornament is inconsistent with the spirit of the scriptures, and prejudicial to the Christian character. Yet it is to be feared that some of the professed followers of Christ take more pains to decorate their bodies than they do to cultivate a meek and quiet spirit. They seem more intent to gratify their vanity, than to bring forth the fruits of the spirit; more solicitous to attract the attention of the world, than to bear the cross and keep Christ's commands. That the unbelieving world should exert themselves to deck their bodies in "costly array"—and adorn their persons with a profusion of ornament, and sacrifice their time and money upon the altar of Fashion, is not strange, for they do not profess to be seeking any nobler end. But will the Christian, who is regarded as God's steward, who has publicly renounced the world and its vanities, as an object of pursuit, dare to squander his time and talents on such very trifles? Can the professed worshiper of God consistently bow at the shrine of the world's idol? But it may be asked, how can we escape censure? How shall we avoid conformity to the world, and not be singular? for a studied singularity is perhaps as censurable as entire conformity. What must be our standard? I reply that we can probably adopt no better rule than this,—to study comfort, convenience, and economy. By strictly adhering to this rule, we shall avoid the evil of decking ourselves in "costly array," and not sacrifice our personal comfort. We shall not load our persons with expensive garments, or trifling ornaments, while our costume may not be singular or unbecoming. We shall not squander our time or money to imitate the fashions of the world which rapidly pass away, nor shall we studiously disregard them. By observing this rule, (which I think accords with the principles and precepts of the gospel,) we should live in this respect as Christians ought to live, "above the world." Many of the professed disciples of Christ would find more time for the worship of God;—would have simpler means to sustain the institutions of religion at home, and to aid in furnishing the destitute with the means of salvation. O, shall the Christian, who expects ere long to wear the shining garments of the redeemed, be so solicitous to adorn his dying body in earth's gold and purple? Shall the expectant of a crown of glory, toil and pant and sigh for gems and pearls to hang about his tunic of clay? *S. B.*

For the Christian Secretary.

July 8, 1839.

FOURTH OF JULY IN MYSTIC.

At the recent session of the Stonington Union Association a resolve was passed in favor of a Sabbath School Convention, embracing the schools within the bounds of said Association and vicinity. It was further agreed to hold our first meeting on the 4th day of July, in the Mariner's Free Church in this village. Accordingly a number of children, teachers and parents from neighboring churches and schools united with the school here, in all about 225, to celebrate the day, not with rum and guns, shooting off hands and arms, but in the most solemn and interesting manner.

The order of exercises as follows: Prayer by bro. Tubal Wakefield, pastor of Church at Packerville, introductory remarks by bro. I. R. Steward, pastor of 2nd Church in Groton, reading select portions of Scripture by E. Denison, pastor of 3d Church Groton; address to ministers by bro. P. Brockett, pastor of 3d Church N. Stonington, address to parents by bro. A. G. Palmer pastor of the Church in Westerly, R. I., and bro. I. R. Steward. Superintendents and teachers were addressed by bro. T. Wakefield, and the children by bro. P. Brockett. We had a recess of one hour, in which time the children partook of some refreshments provided for the occasion. The services of the afternoon were closed with an appropriate sermon from the concluding declarations of Christ's sermon on the Mount, "therefore whosoever heareth these sayings of mine and doeth them," &c., by bro. John Green, pastor of the seventh day Baptist Church, Hopkinton R. I. Closing prayer by bro. J. G. Wightman, pastor of 1st Church in Groton. I should add that several appropriate hymns were mingled with the services. The whole scene I believe was highly gratifying to the crowd of spectators and especially to the dear children whose benefit was principally designed in the services; they seemed to say "we wish the 4th of July would come every week." We trust such a celebration will give a new impulse to the S. S. interest in this region.

E. DENISON, Cor. and Rec. Sec'y.

DEPARTURE OF MISSIONARIES.—Sailed from this city on Friday last, in the ship Arno, for Singapore and Bankok, Rev. Messrs. Nathan S. Beneau and lady, of Hudson, Ohio; Jesse Caswell, Jr., and lady, of Boscawon, N. H.; Asa Hemmenway and lady, of Shoreham, Vt.; Lyman B. Peet and lady, of Cornwall, Vt.; Misses Mary Elizabeth Pierce, of Baternuta, N. Y., and Judith M. Taylor, of Madison, N. Y.; all destined to Siam, and sent out by the American Board of Commissioners for Foreign Missions.—*Christian Watchman.*

The advantage of living does not consist in length of days, but in the right improvement of them.

| | | |
|-----------------------|-------------|------|
| Charles W. Denison, | one share | \$10 |
| Robert Turnbull, | " " | " |
| E. L. H. Chamberlain, | " " | " |
| Russel Jennings, | " " | " |
| Robert Frances, | " " | " |
| Nathan Wildman, | " " | " |
| Alva Gregory, | " " | " |
| Wm. H. Shadler, | " " | " |
| C. C. Williams, | " " | " |
| Edward Bolles, | " " | " |
| J. B. Gilbert, | five shares | \$50 |
| George Mitchell, | one " | \$10 |
| J. G. Collom, | " " | " |
| G. W. Eaton, | " " | " |
| A. D. Watrous, | " " | " |
| Nathan E. Shadler, | " " | " |
| B. Cook, Jr., | " " | " |
| Geo. B. Atwell, | " " | " |
| John Paine, | " " | " |
| Charles Willet, | " " | " |
| David Avery, | " " | " |
| Wm. Reid, | " " | " |
| H. R. Knapp, | " " | " |
| Geo. Read, | five " | \$50 |
| Henry Wooster, | one " | \$10 |
| Bloomfield Church, | " " | " |

In noticing this book, we do not feel ourselves under any necessity of discussing the merits of Phenology. We are not competent to speak dogmatically upon the subject; for we have not given it that thorough investigation which would entitle us to do so. Nor would it be necessary, in this instance, as the principles developed and applied in the volume before us may be true, even if phenology be, in some respects, false. We think it cannot be denied that this science, as we venture to call it, from deference to the distinguished men who advocate its claims, has a basis of truth, even though it may be doubted whether all its principles, and details are founded upon facts, or correctly deduced from elementary

Pious parents and teachers desire for their children and pupils, above all things, that they should become the subjects of real religion. They consider, too, that, since religion is nothing, unless it has the *dominion* in the soul, they must labour to invest it with the *dominion*; and accordingly, that they must address the most powerful feelings, and the most influential motives, on the part of religion, and of God, in order to accomplish this object. Now, they are conscious that some of the most powerful feelings, in themselves, is *fear*, i. e. excited Cautiousness; and also, that it is when they make appeals to the same feeling in their children, (i. e. when they threaten to *punish* them) that they are most successful in securing obedience to their commands; that, as they think that religion to consist in obedience to God, they conclude that obedience to *Him* will be most effectually secured by an appeal to the same feeling, as produces obedience to them. Hence they make very early, and perhaps some of their very earliest and strongest appeals to Cautiousness; and exhibit to their children, almost wholly, those terrible and threatening acts, of the Creator, which shall awaken their fear, — his *terrors*; — the “*fire and brimstone, and horrible tempest*” of the world of despair, &c. &c. If

DEATH OF MRS. SAVAGE.

and support him." A utubgubht her. She
often said when I first entered her room in the morn-
"Oh, Anna, I have had such a delightful sea-
season, such sweet views of God and heaven." The
-love of the Saviour was a theme upon which she de-
lighted to dwell; and even when too feeble to talk
much herself, she took pleasure in hearing others
speak of it. "Go on dear," she would say to me,
"I love to hear you talk of the goodness of God."
The last week or two she was extremely feeble, not
able to raise herself in bed, and her voice failing
her. The calm and peaceful state of her mind
might be inferred from a little circumstance which
occurred the night before her death. Her nurse was
awakened by some one *singing*. She arose and found
to her surprise it was Mrs. S. She sang in her sleep
two or three verses of a favorite hymn; the two last

THEATRE.

From the Christian Watchman.

Resolved, That this Union desire to repeat their deepest regret that so many of the churches of Jesus Christ in America should continue to sanction, either directly, or indirectly, a system so manifestly hostile to the improvement of mankind, so destructive to social happiness, and so utterly abhorrent to the spirit and precept of the Christian religion as that of slavery. They, therefore, solemnly recommit these transatlantic brethren to the arms and the sympathies of the brethren in America, and the members of the various churches in particular, that laying aside the prejudices incident to their circumstances and the maxims of a temporising and carnal policy, they will forthwith address themselves, in a spirit of impartiality and prayer, to the calm consideration of the enormous guilt and fearful peril of resorting any longer to come forth to the help of the Lord against this mighty and crying evil."

Mrs. Elizabeth Meigs, of New Britain, says the Hartford Patriot, a lady 84 years of age, during the year 1838, knit forty-eight pairs of stockings and voted up ten pairs, besides knitting seven pairs of mittens and two night caps. She also during the same time pieced two bed quilts, one of which contained 2601 pieces of one and a half inch square; all of which was done with *her own hands* for her friends and needy acquaintances without any compensation. She is a very worthy old lady, the widow of a revolutionary officer, and a connexion of the old Postmaster General Meigs. Besides accomplishing such an amount of labor, she is in the habit of daily devoting an hour or two to reading.

On the 8th inst., the house of Mr. Gamwell in Worcester, Ms., was struck by lightning, and his wife instantly killed.

THOMPSONVILLE, July 15, 1839.

DEATH BY LIGHTNING.

INCREASE OF THE GROWTH OF COTTON. In the ear 1791 the amount of cotton exported from the United States was 186,316 lbs.; in 1798 it was not quite 1,900,000 lbs.; in 1802 it was 27,501,075 lbs.; in 1810 it was 87,997,045 lbs.; in 1820 it was 127,860,152 lbs.; in 1830 it was 298,458,102 lbs. The amount exported in 1838 was upwards of 639,000,000 lbs.; leaving for home consumption 98,000,000 lbs.; the whole crop, in round numbers, being estimated at seven hundred and thirty-seven millions of pounds, which, at fourteen cents per pound, would be worth more than one hundred millions of dollars. This is a great amount than ever was produced from all gold and silver mines in the whole world in one year.—*Louisianian*.

The defence set up was, that the plaintiff was a deck passenger, and that some man, wearing a drab coat, was seen to enter the cabin with his candle.—plaintiff when found, had on a drab coat, but was not roared to be the man. It was then proposed to prove by a custom of the river, that whenever a deck passenger entered the cabin, he was put on shore. The jurist in charging the jury, stated that the defence only aggravated the case.

Verdict for the Plaintiff, \$6,766.

FROM ENGLAND.

Here, then, we take our stand upon the broad principle of total abstinence from all that inroad poisons—a standard which deserves to be occupied by patriots—philanthropists; and Christian; and we call upon every lover of his country, upon every patriot, upon every friend of temperance, upon every man who loves his country, to unite with us in our endeavor to crush the monster by whom our cities and towns have been invaded, and by whom our families and friends have been laid low. We would not weary you to half measure in any quarter. A bit-by-bit conquest will assuredly never affect our purpose. We cannot afford to be unsound in policy as it is repugnant to our taste. Ours is a war of extermination—it is blood

For which all other days were made.

Nay, more ; God himself calls upon you to labor,
directs you to take the field at once—
"To ARMS ! To ARMS ! I hear him cry,
'Tis yours to *conquer* or to *die*."

MARRIED.

At Bloomfield, 10th inst., by Rev. Mr. Everest, Mr. Newton Woodford, of Avon, to Miss Jane Stedman, of New Hartford.

At Tolland, 1st inst., Mr. George B. Westcott, to Miss Minerva Benton, both of Tolland.

At South Glasterbury, 4th inst., by Rev. Warren G. Jones, Mr. Sidney Dean, to Miss Martha A. Holister.

At Unionville, 4th inst., by Rev. Mr. Bartlett, Mr. Geo. Kilbourn, of Farmington, to Miss Betsey Wright, of West Hartland.

DIED.

NOTICE—The next meeting of the Tolland County Anti-Slavery Society, will be held at Somers, on the 1st Wednesday in August, at 2 o'clock. P M.
S. BARROWS, Cor. Sec.

NOTICE.—As the subscriber is about to remove to Pemberton, New Jersey, his correspondents are requested to address him at that place, after the 16th inst.

J. G. COLLOM,

Danbury, July 11th, 1839.

The Hartford County Temperance Society, will meet at the Lecture Room of the North Church in Hartford, on the 4th Tuesday, 23d day of July, at 10 o'clock, A. M. The reports of delegates, if it be believed, will interest citizens generally who may be disposed to attend, as will also the ADDRESS by several gentlemen, at half past 2 o'clock, P. M., on this increasingly important and interesting subject. It is earnestly desired, however, that all the friends of the cause, and auxiliaries, there will find a full delegation from their respective churches, and that all the friends of the cause, and auxiliaries, who will find accommodations provided for them at Treat's Temperance Hotel.

D. REMENWAY, Sec'y.

BOOKS

LETTERS to Mothers. By Mrs. Sigourney.
 Works of Robert Hall.
 Religion of the Bible. By T. Skinner, D. D.
 Fragments. By G. Spring, D. D.
 Memoir of Mrs. Isabella Graham.
 Life's Lessons; 1st Am. Ed. Character of
 Schiller.
 Wild Flowers. By a Lady.
 Transplanted Flowers. By Rev. R. Baird.
 Hints to Parents. By G. Spring, D. D.
 Southery's Life of Cowper. (2 vols.)
 Packer's Ed. of Waverly Novels, revised and
 corrected, with a general Preface and Introduction
 to each work, and Notes historical and illustrative,
 by the author. Price 25 cents each, without plates.
 1/4 with. For sale by
CANFIELD & ROBINS.

NOTICE.

SIX months from the publication hereof, is limited
and allowed by the Court of Probate for the dis-
trict of Suffield, to creditors of the estate of Fidelio
King, late of Suffield, within said district, deceased,
represented insolvent, to exhibit their claims to the
subscribers appointed commissioners thereon. We
hereby give notice that they will attend to the duties
of our appointment, at the late dwelling house of the
deceased, on the second Monday in October and Janu-
ary next, at 1 o'clock, P. M. on each of said days.

GAMALIEL FOWLER, }
WILLIAM FULLER, } Commissioners.
Suffield, July 8, 1839.

POETRY.

"ASLEEP IN JESUS."

This simple, but expressive sentence is inscribed on a tomb-stone in a rural burying-ground in Devonshire, and gave rise to the following verses:

Asleep in Jesus! blessed sleep!
From which none ever wakes to weep;
A calm and undisturbed repose,
Unbroken by the last of foes!

Asleep in Jesus! oh! how sweet
To be for such a slumber meet!
With holy confidence to sing
That death has lost his venom'd sting!

Asleep in Jesus! peaceful rest,
Whose waking is supremely blest:
No fear—no woe shall dim that hour,
That manifests the Saviour's power.

Asleep in Jesus! oh, for me
May such a blissful refuge be:
Securely shall my ashes lie,
Waiting the summons from on high.

Asleep in Jesus! time nor space
Debars this precious "hiding place."
On Indian plains or Lapland snows,
Believers find the same repose.

Asleep in Jesus! far from thee
Thy kindred and thy graves may be:
But thine is still a blessed sleep,
From which none ever wakes to weep.

MISCELLANEOUS.

MOUNT VERNON.

"He might have been a king,
But that he understood
How much it was a meaner thing
To be unjustly great than honorably good."
Duke of Buckingham on Lord Fairfax.

On the third of February I visited Mount Vernon, in company with a large party of gentlemen and ladies. Of all places in America, the family seat and burial place of Washington is that which strangers are most eager to visit. I was introduced by Judge Story to the resident family, and was received by them, with all my companions, with great civility and kindness.

The estate of Mount Vernon was inherited by General Washington from his brother. For fifteen years prior to the first general Congress in Philadelphia, Washington spent his time chiefly on this property, repairing to the provincial legislature when duty called him there, but gladly returning to the improvement of his lands. The house was in those days a very modest building, consisting of only four rooms on a floor, which form the centre of the present mansion. Mrs. Washington resided there during the ten years' absence of her husband in the wars of the Revolution; repairing to headquarters at the close of each campaign, and remaining there until the opening of the next. The departure of an aide-de-camp from the camp to escort the General's lady was watched for with much anxiety as the echoes of the last shot of the campaign died away; for the arrival of "Lady Washington" (as the soldiers called her) was the signal for the wives of all the general officers to repair to their husbands in camp. A sudden cheerfulness diffused itself through the army, when the plain chariot, with the postillions in their scarlet and white liveries, was seen to stop before the General's door. Mrs. Washington was wont to say, in her latter years, that she had heard the first cannon at the opening and the close of every campaign of the Revolutionary war. She was a strong minded even tempered woman; and the cheerfulness of her demeanor, under the heavy and various anxieties of such a lot as hers, was no mean support to her husband's spirits, and to the bravery and hopefulness of his whole army, whose eyes were fixed upon her. She retired from amid the homages of the camp with serene composure, when the fatigues and perils of warfare had to be resumed and hid her fears and cares in her retired home. There she occupied herself industriously in the superintendence of her domestics, and in striving to stop the ravages which her husband's public service was making in his private fortune.

After the peace of 1783 she was joined by her husband, who made a serious pursuit of laying out gardens and grounds round his dwelling, and building large additions to it. He then only enjoyed four years of quiet, being called in 1787 to preside in the Convention which framed the Constitution, and in 1789 to fill the Presidential chair. Mrs. Washington was now obliged to leave the estate with him, and it was eight years before they could take possession of it again. In 1797 Washington refused to be made President for a third term, and retired into as private a life as it was possible for him to secure. Trains of visitors sought him in his retreat, and Mrs. Washington's accomplishments, as a Virginia housewife, were found useful every day; but Washington was at home, and he was happy. In a little while he was once more applied to to serve the State at the head of her armies. He did not refuse, but requested to be left in peace till there should be actual want of his presence. Before the time had arrived he was no more. Two years after his retirement, while the sense of the enjoyment of repose was still fresh, and his mind was full of such schemes as delight the imagination of country gentlemen, death overtook him, and found him, though the call was somewhat sudden, ready and willing to go. In a little more than two years he was followed by his wife. From the appearance of the estate, it would seem to have been going to decay ever since that time.

Our party, in three carriages, and five or six on horseback, left Washington about 9 o'clock and reached Alexandria in about an hour and a half, though our passage over the long bridge which crosses the Potomac was very slow, from its being in a sad state of dilapidation. Having ordered a late dinner at Alexandria, we proceeded on our way, occasionally looking behind us at the great dome of the Capitol, still visible above the hills which border the gray, still Potomac, now stretching cold amid the wintry landscape. It was one of the coldest days I ever felt, the biting wind seemed to eat into one's very life. The last five miles of the eight which lie between

Alexandria and Mount Vernon, wound through the shelter of the woods, so that we recovered a little from the extreme cold before we reached the house. The land appears to be quite impoverished; the fences and gates in bad order; much of the road was swampy, and the poor young lumb's shivering in the biting wind, seemed to look round in vain for shelter and care. The conservatories were almost in ruins, scarcely a single glass being unbroken; and the house looked as if it had not been painted for years. Little negroes peeped at us from behind the pillars of the piazza as we drove up. We alighted in silence, most of us being probably occupied with the thought of who had been there before us; what crowds of the noble, the wise, the good, had come hither to hear the living voice of the most unimpeachable of patriots. As I looked up I almost expected to see him stand in the door-way. My eyes rested on the image of his remarkable countenance in every house I entered; and here, in his own dwelling, one could not but look for the living face with something more than the eye of the imagination. I cared far less for any of the things which were shown me in the house than to stay in the piazza next the garden, and fancy how here he walked in meditation, or stood looking abroad over the beautiful river, and pleasing his eye with a far different spectacle from that of camps and conventions.

Many prints of British landscapes, residences and events, are hung up in the apartment. The ponderous key of the Bastille still figures in the hall; in extraordinary contrast with every thing else in the republican residence. The Bible in the library is the only book of Washington's now left. The best likeness of the great man, known to all travellers from the address of the material on which it is preserved, is to be seen here, sanctioned thus by the testimony of the family. The best likeness of Washington happens to be on a common pitcher. As soon as this was discovered, the whole edition of pitchers was bought up. Once or twice I saw the entire vessel locked up in a cabinet, or in some such way secured from accident; but most of its possessors have, like the family, cut out the portrait and had it framed.

The walk, planned and partly finished, during Washington's life, the winding path on the verge of the green slope above the river, must be very sweet in summer. The beauty of the situation of the place surprised me. The river was nobler, the terrace finer, and the swelling hills around more varied than I had imagined; but there is a painful air of desolation over the whole. I wonder how it struck the British officers in 1814, when in passing up the river on their bandit expedition to burn libraries and bridges, and raze Senate chambers, they assembled on deck, and uncovered their heads as they passed the silent dwelling of the great man who was not there to testify his disgust at the service they were upon. If they knew what it was that they were under orders to do, it would have been creditable to them as men to have mutinied in front of Mount Vernon.

The old tomb from which the body of Washington has been removed ought to be obliterated or restored. It is too painful to see it as it is now, the brick work mouldering, and the pillars broken and scattered. The red cedars still overshadow it, and it is a noble resting place. Every one would mourn to see the low house destroyed, and the great man's chamber of dreamless sleep made no longer sacred from the common tread; but any thing is better than the air of neglect which now wounds the spirit of the pilgrim. The body lies with that of Judge Washington, in a vault near, in a more secluded but far less beautiful situation than that on the verge of the Potomac. The river is not seen from the new vault, and the erection is very sordid. It is of red brick, with an iron door, and looks more like an oven than any thing else, except for the stone slab, bearing a funeral text, which is inscribed over the door. The bank which rises on one side is planted with cedars, pines, and a sprinkling of beech and birch, so that the vault is overshadowed in summer, as the places of the dead should be. The President told me that the desolation about the tomb was a cause of uneasiness to himself and many others; and that he had urged the family, as the body had been already removed from its original bed, to permit it to be interred in the centre of the Capitol. They very naturally clung to the precious possessions; and there is certainly something much more accordant with the spirit of the man, in a grave under the tiles of his own home than in a magnificent shrine; but however modest the tomb may be—were it only such a green hillock as every rustic lies under—it should bear tokens of reverence. The grass and shade which he so much loved are the only ornaments needed; the absence of all that can offend the eye and hurt the spirit of reverence is all that the patriot and pilgrim require.

Before we reached the crazy bridge, which it had been difficult enough to pass in the morning, the sweet Potomac lay in clear moonshine, and the lights around the Capitol twinkled from afar. On arriving at our fireside, we found how delightful a total change of mood sometimes is. Tea, letters, and English newspapers awaited us; and they were a surprising solace, chilled and fevered as we were with the intense cold and strong mental excitement of the day.

THE POLITICIAN.

BY CHANNING.

I do not say, that you must take no side in politics. The parties which prevail around you, differ in character, principles and spirit, though far less than the exaggeration of passion affirms; and as far as conscience allows, a man should support that which he thinks best. In one respect, however all parties agree. They all foster the pestilential spirit which I now condemn. In all of them, party spirit rages. Associate men together for a common cause, be it good or bad, and array against them a body resolutely pledged to an opposite interest, and a new passion, quite distinct from the original sentiments which brought them together, a fierce, fiery zeal, consisting chiefly of aversion to those who differ from them, is roused within them into fearful activity. Human nature seems incapable of a stronger, more unrelenting passion. It is hard enough for an individual, when contending all alone for an interest or an opinion, to keep down his pride,

wilfulness, love of victory, and other personal feelings. But let him join a multitude in the same warfare, and without singular self control, he receives into his single breast the vehemence and obstinacy and vindictiveness of all. The triumph of his party becomes immeasurably dearer to him than the principle true or false, which was the original ground of division. The conflict becomes a struggle, not for principle, but for power for victory; and the desperation, the wickedness of such struggles, is the great burden of history. In truth, it matters little what men do divide about whether it be a foot of land or precedence in a procession. Let them but begin to fight for it, and self will, ill will, the rage for victory, the dread of mortification and defeat, makes the trifle as weighty as a matter of life and death. The Greek or Eastern empire was shaken to its foundation by parties, which differed only about the merits of charioteers at the amphitheatre. Party spirit is singularly hostile to moral independence. A man, in proportion as he drinks into it, sees, hears, judges by the senses and understanding of his party. He surrenders the freedom of a man, the right of using and speaking his own mind, and echoes the applause or maledictions, with which the leaders or passionate partisans see fit that the country should ring. On all points parties are to be distrusted; but on no one so much as on the character of opponents. These, if you may trust what you hear, are always men without principle or truth, devoured by selfishness, and thirsting for their own elevation, through their country's ruin. When I was young I was accustomed to hear pronounced with abhorrence, almost with execration, the names of men, who are now hailed by their former foes as the champions of grand principles and as worthy of the highest public trusts. This lesson of early experience, which latter years have corroborated, will never be forgotten.

ASPIRATIONS OF MIND.

BY REV. ORVILLE DEWEY.

Fix thine eye upon a star, in the infinite distance and depth of heaven. What beam is that which visiteth thee from far! If I were to pause now, for the brief space of only eight minutes, a ray from the sun would, in that brief interval, have traversed about an hundred millions of miles to reach us! What beam, then, is that which visiteth thee from far, far beyond the precincts of solar day? Through the slow revolutions of years—I speak the astronomical fact; for aught thou knowest, before thou wast created—I speak the astronomical doubt; for aught thou knowest, before the world was created, that ray of light left its native sphere, and through distances awful and inconceivable—through the silent lapse and slow revolution of years unknown, that ray of light has been travelling onward and onward, till it has fallen upon thy poor weak sense. Now follow it back, on the line of its immeasurable progress, to its original sphere, its home, which it hath left to reach thee; and does thy mind stop there? No: nor there, nor any where does it stop, but beyond, and beyond, to infinity, to eternity, it wanders: and can that mind say that it is "well enough" in a little earthly comfort, and a few worldly possessions? Can the soul, that spans the universe, and measures ages, be content with a grain of sand upon this shore of time? No: hold thou the measureless ocean in the hollow of thy hand, and then mayest thou curb the swellings of thought, passion, and desire, to that narrow compass. Garner up treasures of infinite worlds in thy coffer, and then mayest thou look up in that coffer the affections that are expanding to the grasp of infinity. No, mistaken soul! thine eye spans the arch of heaven—thy soaring thought rises to the eternal stars; thine aim must be broad and boundless as those pathways of heaven. As surely as thou livest, thou must live religiously, virtuously, wisely. Life is an argument for piety. Sense is a good guide to faith. Time should bear our thoughts, as it is bearing our souls, to eternity!

SLANDER BOOK.—While in the town of —, I was struck with the above words, written on the back of a small black account book. I found on examining the contents, that different persons were charged with so much for one or two slanders, as the case might be. The accounts were very neatly and correctly kept, credits entered, &c., with as much precision as the merchant keeps his books. Upon inquiry I was informed that this plan, (of fining people for slander,) originated with M—, the daughter of the man at whose house the book was seen, to prevent evil speaking and its consequences. She a girl of 12 or 13 years old, perceiving the evil of slander, the many interruptions produced in families and neighborhoods, obtained a blank book, and determined to fine every person, who slandered or spoke evil of another in her presence. The money thus collected to be applied to benevolent purposes. She gave me four dollars, a donation to the Missionary Society of the — Conference, a part of her collections only for a few months. It is very desirable and commendable, that every family have such a book, and enter into such a compact—because:

1. The money thus collected is to be appropriated to a most noble purpose.

2. It would make people, and especially the members of every family, more circumspect, and watch with more diligence and care over that little member, which no man can tame; and thereby prevent much slander and evil speaking, which is the cause, no doubt, of half of the broils and animosities which occur in families and neighborhoods.

IMPORTANT INVENTION.—The editor of the New York Observer, Sidney E. Morse, Esq., embellished his last sheet with a beautiful map of Connecticut—the first fruits of a new method of engraving invented by himself. The editor of the Journal of Commerce, who has been favored with information on the subject not possessed by ourselves, does not hesitate to express his belief that it will revolutionize the business of engraving in several of its branches, and particularly in that of map making. "The map of Connecticut above referred to (says the Journal) is done in a style quite superior to that of a common wood engraving; yet it by no means reaches the full powers of the new art. One great advantage which Cerography (for so Mr. Morse has named the in-

vention) possesses over wood engraving, is its enabling the artist to insert as many names, roads, &c., as can be done by copper plate engraving; as many, in short, as there is room for on the map. Necessity was the mother of this invention, as of many others. Mr. Morse was engaged in preparing maps to accompany his Observer."—N. Y. Whig.

ANECDOTE.—As deacon A—, on a cold morning in January, was riding by the house of his neighbor B—, the latter was chopping wood and thrashing his hands at his door. The usual salutations were exchanged, and the severity of the weather briefly discussed, and the horseman made demonstrations of passing on, when his neighbor detained him with—

"Don't be in a hurry, Deacon. Would't you like a glass of good old Jamaica this cold morning?"

"Thank you kindly," said the old gentleman, at the same time beginning to dismount with all the deliberation becoming a deacon—"I don't care if I do."

"Ah, don't trouble yourself to get off, Deacon," said the wag, "I merely asked for information.—We hav'n't a drop of rum in the house!"—*Exeter Newsletter.*

WANTED,

50,000 Sheep and Lamb skins in exchange for cash, at No. 24 Elm street, 40 rods west Stone Bridge, Hartford.

WATERMAN & ARNOLD.

Hartford, July 4, 1839. 3ml6

A NEW, CURIOUS & IMPORTANT BOOK.

THE CONVERT'S GUIDE TO FIRST PRINCIPLES: or Evangelical Truth sustained by the united testimony of our Lord Jesus Christ, the holy Apostles and our Peder-baptist brethren; compiled by L. Roberts, pastor of the first baptised church, New Haven, Ct.

The subject matter of the work is as follows: THE COVENANTS.—Covenant of Redemption; Covenant of Grace; Covenant of Circumcision; The Mosaic Covenant.

THE CHURCH OF GOD.—Christ's Priesthood not Jewish; The Jewish Church and the Church of God not one and the same; The origin of the Arians; Pagan Persecutions; The origin of the Roman Catholics and Papal persecutions; The origin of the Lutherans; The origin of the Presbyterians; The origin of the Congregationalists; The origin of the Episcopalians; The origin of the Methodists; The origin of the Baptists.

SUBJECTS OF BAPTISM.—The Baptism of John; The Baptism of our Saviour; John's Baptism and Christian Baptism the same; The Baptism of the Apostles; The origin of Infant Baptism; The evils of Infant Baptism.

THE ACTION OF BAPTISM.—(prepositions).—Mosaic Baptisms; The waters of Palestine; The origin of Sprinkling; Versions of the Bible; Direct arguments for immersion; Lexicons; The classic use of *Baptizo*; The classic use of *Baptizo*; The Sacred use of *Baptizo*; The Sacred use of *Baptizo*; Baptism a burial; The Saviour's Baptism an example for believers; Baptism a saving ordinance.

THE LORD'S SUPPER.—Infant Communion; Scotch Churches Close Communion; Saybrook Platform; The Baptists persecuted in America; The Church of England Close Communion; The Methodist Close Communion; The Scriptures prove Close Communion; Pedobaptist objections answered.

BAPTIST OF THE HOLY SCRIPTURES.
For Sale at Canfield & Robins, Hartford; R. Nott's, Corner of Chapel and Church St. New Haven; J. S. Taylor's Book Store, Brick Church, N. York; Gould, Kendall and Lincoln, Boston; Price 75 cents.

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THE Vindication of the Baptists from the charge of bigotry, and of embarrassing missionary operations by translating and refusing to transfer in one of their versions of the Scriptures among the heathen the words relating to Baptism. Second edition. By John Dowling, A. M., pastor of the West Baptist Church of New York. Price 6 1-4 cents.

For sale by CANFIELD & ROBINS.

December 1. 37.

AT a Court of Probate holden at Berlin within and for the district of Berlin, on the 26th day of June, A. D. 1839.

Present, JOSEPH WRIGHT, Esq., Judge.
Upon the petition of Sarah B. North, of Berlin, in the County of Hartford, shewing to this Court, that she is guardian of Georgiana M. Louisa B., and Caroline A. North, of Berlin, within said district, minors. That said minors are the owners of real estate in said Berlin, viz. One half of one undivided lot with the buildings thereon as tenants in common with William A. Churchill, bounded North and West on lot of Samuel Booth, East on highway, South on William A. Churchill, containing about thirty rods of land. Also the Hooker lot so called, bounded North on Samuel Kelsey, and Henry Whiting, East on Cyrus Hart, Benjamin Hart, and persons unknown, South on Selah Hart and Horatio Gridley, West on David Whittlesey, containing about thirty three acres of land, subject to the life estate of Sarah B. North, widow of William B. North, deceased, and under said incumbrance. Also the Eddy lot so called, bounded North on James and Martin Cowles, East on I. E. Smith and Thomas Lee, South and West on lands belonging to the heirs of Chester Smith, deceased, containing about twenty two acres of land subject to the life estate of said widow. Also another lot quit-claimed to the said William B. North by William S. Stanley, bounded North and South on said heirs of Chester Smith, East on the last described piece and said heirs of Chester Smith, West on highway, containing about seven acres of land subject to the life estate of said widow. Also that said minors are the owners of two or more building lots connected with the home lot belonging to said minors, bounded North on James B. Whaples and Truman Woodruff, East on the remainder of said home lot, South on the passway from the highway to the barn and that part of said home lot set to said widow as her right of dower thereon, West on highway containing about two acres of land. Said described real estate is valued at about three thousand fifty dollars, said minors right at about two thousand one hundred dollars. That it will be to the advantage of said minors to have said property sold and the proceeds put out and secured on interest according to law, praying for liberty to sell said property for the purpose aforesaid, as per petition on file. It is ordered by this Court that said guardian give notice of said application, by causing the same to be published in one of the newspapers printed in Hartford, in the County of Hartford, three weeks successively at least six weeks before the hearing; and that said petition will be heard at the Probate Office in said district on the 31st day of August next, at 1 o'clock, P. M.

Certified from Record.

E. A. PARKER, Clerk.

AT a Court of Probate holden at Tolland within and for the District of Tolland, on the 14th day of June, 1839.

Present, NOVATUS CHAPMAN, Judge.
On motion of Sylvester T. Preston, Administrator on the estate of Timothy Weston, late of Willington, within said district, deceased; This Court doth decree that six months be allowed and limited to the creditors of said estate to exhibit their claims against the same to said administrator after he shall have given public notice of this order by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Willington.

Certified from record.

NOVATUS CHAPMAN, Judge.

COOLEY'S ANTI-DYSPEPTIC OR JAUNDICE BITTERS.

An effectual Remedy for Jaundice, equally good in Wine, Spirit, or Water.

MOST people are more or less troubled at this season of the year, with the Jaundice, caused by a vitiated state of the blood, and humors from the bile, regurgitating or being absorbed by it, by which the functions of the body are injured, and the skin rendered yellow, and frequently almost black.

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STAMMERING CURED.

THE following communication is from the Rev. Wm. R. Dewitt, D. D., Harrisburg, Pa.
Messrs. Editors:—Your paper, some time since, contained a notice and recommendation of the institution of Mr. D. F. Newton, for curing impediments in speech. No. 41, North 5th street, Philadelphia.—Two youths of our town, Augustus Barker and Joseph Douglass, both afflicted with serious impediments in their speech, were sent down to Mr. Newton, and continued the usual length of time. These young gentlemen returned several weeks since. They have not been heard to stammer once since their return, by those most constantly with them. They converse freely on every subject. Both have declaimed publicly—one before quite a large assembly, and was distinguished for the clearness and distinctness of his articulation, and the force and propriety of his elocution. We unite in earnestly recommending Mr. Newton's institution to all afflicted with impediments in their speech. WM. R. DEWITT.

Harrisburg, Jan. 29, 1839.

W. S. CRANE, DENTIST.

Exchange Buildings, North of State House.
REFERENCES.—Messrs. E. & J. Farnleys, J. W. Crane, M. D., J. D. Stout, M. D., E. Bryan, New York.

March 31st, 1839. 162

HARTFORD

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Office north side of State-House Square, between the Hartford and Exchange Banks.

THIS Institution is the oldest of the kind in the State, having been established more than twenty-five years. It is incorporated with a capital of One Hundred and Fifty Thousand Dollars, which is invested and secured in the best possible manner. It insures Public Buildings, Churches, Dwellings, Stores, Merchandise, Furniture, and Personal Property generally, from loss or damage by Fire, on the most favorable and satisfactory terms.

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| S. H. Huntington, | George Furman, |
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| Albert Day, | Ezra White, Jr. |
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JAMES G. BOLLES, Sec'y.
March 23, 1839.

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INSURANCE COMPANY.
Incorporated for the purpose of insuring against Loss and Damage by Fire, only.

SECURED and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the company is principally confined to risks in the country, and therefore so detached that its capital is not exposed to great losses by sweeping fires.

The office of the company is in the new Etna Building, next west of Treat's Exchange Coffee House, State street, Hartford, where a constant attendance is given for the accommodation of the public.

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Hartford, March 30, 1839. 163

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